DOCUMENT RESUME

ED 322 820 HE 023 741

AUTHOR Muntz, Palmer H.
TITLE Secularization of Church-Related Colleges or Universities: Willamette University: A Case Study.
PUB DATE Dec 89
NOTE 39p.
PUB TYPE Reports - Research/Technical (143) -- Information Analyses (070)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Case Studies; Christianity; *Church Related Colleges; College Curriculum; Higher Education; History; *Institutional Characteristics; *Institutional Evaluation; Institutional Mission; Trend Analysis
IDENTIFIERS Ringenberg (W C); *Secularism; *Willamette University OR

ABSTRACT

Williamette University, traditionally considered a church-related institution, was examined by comparing it with the definitions set forth by several authors as to what constitutes a church-related or Christian college and also comparing it with the seven steps that generally occur as a church-related college becomes secularized, as established by W. C. Ringenberg in 1984. Analysis of available information from the history of Willamette has led to the conclusion that the institution is secular as seen through Ringenberg's characteristics of secularization, yet Willamette is not deemed a good case study of Ringenberg's secularization model because (1) there was an early emphasis on non-sectarianism; (2) there has never been a recognized effort to secure a faculty that entirely professed the Christian faith; and (3) there has been an ebb and flow involving its mission declarations, the importance placed on the Bible and Christianity in the curriculum, and budget decisions related to Christian programming. Despite this mismatch, Ringenberg is felt to have provided a valuable checklist for those church-related colleges which are concerned about becoming increasingly secular in curriculum, lifestyle, and reputation. Contains 52 references. (GLR)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED322820

Secularization of Church-Related Colleges or Universities: Willamette University, A Case Study

Palmer H. Muntz

Postsecondary Education

Oregon State University

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

Palmer H. Muntz

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☑ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

Running Head: SECULARIZATION OF CHURCH-RELATED COLLEGES

HE 023 741

7-13-90

BEST COPY AVAILABLE

Abstract

Willamette University of Salem, Oregon, has traditionally viewed itself as a church-related institution. Over its history, this church-relatedness has weakened. This paper looks at Willamette's history, comparing it with the definitions set forth by several authors as to what constitutes a church-related or Christian college, as well as comparing it with the seven steps that generally occur as a church-related college becomes secularized, as established by W.C. Ringenberg in 1984. Willamette is shown to be a secular institution, for the most part, but it does not neatly fit with most of Ringenberg's model.

Secularization of Church-Related Colleges or Universities: Willamette University, A Case Study

Early education in the United States was based on the concept that man was created in God's image. Learning had two functions then: vocational preparation and personal fulfillment in God's kingdom. Protestant higher education, almost from its inception in America, has been characterized by a perceived "drift from evangelicalism to rationalism to secularism" (Witmer, 1962, p. 30). For instance, Yale was founded to be the kind of institution Harvard originally was: intolerant of religious compromise. Later, Princeton--originally the College of New Jersey--was established because both Harvard and Yale were thought to be cold to the revivals of the Great Awakening.

Willamette University, located in Salem, Oregon, has long been identified as a church-related institution, pointing to its founding by missionaries. This paper will look at Willamette's history, comparing it with the definitions set forth by several authors as to what constitutes a church-related or Christian college, as well as comparing it with the seven steps that generally occur as a church-related college becomes secularized, as established by W.C. Ringenberg in 1984.

There are over 200 colleges in the United States today who identify themselves as Christian liberal arts and/or Bible colleges (Ling, 1982). Many have ties of some sort to a particular religious group or denomination. What exactly is a Christian college? Frank Gaebelein said, "To some the term suggests any program of higher education conducted under church auspices; to others it means full conformity in principle and practice to a particular doctrinal position" (1951, p. 130).

Elton (1967) set forth four characteristics that identify Christian colleges. These institutions, first, have central Christian convictions which penetrate all teaching and college life.

Secondly, they own campus-wide attitudes of institutional cooperation and responsibility. The third earmark is a passion for truth, in contrast to the detached objectivity Elton sees in "worldly" institutions. Finally, Christian colleges' students and faculties feel a sense of brotherhood and relate to one another outside of the classroom.

"Church-related" and "church-sponsored" colleges can be different from "Christian" colleges. R.G. Hutcheson, Jr., a senior fellow at the Center on Religion and Society in New York, said, "Mainline-church colleges intentionally designate themselves 'church-related,' seldom using the term 'Christian'" (1988, p. 838). By doing so, they seem to be attempting to distance themselves from the Christian college movement.

The Danforth Commission's report in the 1960s on church-sponsored higher education found that there are four major types of church-related colleges. The first is the "defender of the faith college" which sees itself "as distinct from the culture around it and in tension" with that culture. This type of school is theistic, has a common religious life and closely supervises student life. Another feature is "clarity of purpose and a strong religious influence on students." The "non-affirming college" is the second category identified. The "non-affirming college" gives little formal attention to religion, requires no religious interest or belief from its students or faculty, offers chapel and religion classes, requires a number of the trustees be members of the associated church or elected by a denominational body, and has a small amount of its operating budget provided by the church. This type of institution also has campus life that reflects contemporary culture and is permissive; is open-minded religiously and possesses an unclear sense of identity. Another type of institution is the "free Christian college" which is free because it doesn't control thought and Christian because it has a definite commitment, has faculty who share its religious purposes for the most part, has students who are attracted to the dual emphasis on academics and religion, and has significant financial support from the church and a good relationship with it. The free Christian college seeks to combine the best aspects of the first two types while avoiding their weaknesses.

The fourth classification involves the "church-related university" which is usually an urban institution serving a region rather than a particular religious group. This type of school has broad financial support, enrolls 5000 to 20,000 students, "takes on much of the diverse character of the city itself," is pluralistic and has a tenuous relationship with the church. The Danforth Commission found that many institutions combine features of two or more types, or are in transition from one type to another (Pattillo & MacKienzie, 1966, pp. 191-197).

It appears that Willamette University was originally a "free Christian college" and has more recently become a "non-affirming college." The University's chaplain, Charles Wallace agrees with this conclusion, adding that Willamette has always been a public institution in some sense, partly due to its frontier roots (personal communication, November 16, 1988).

Mark O. Hatfield, Willamette trustee and alumnus, supports this also, but with some reservations. Hatfield says that Willamette is not permissive nor does it have "an unclear or uneasy sense of its own identity" (personal communication, December 6, 1988), two aspects of Pattillo and MacKienzie's non-affirming institution (1966).

It should be noted that an argument could be made that Willamette was originally intended to be a "defender of the faith" institution. This would be based on the Methodists' 1855 education committee's statement that: "The increased safety afforded our children in respect to their morals, their appreciation of solemn obligation both to man and God, and to the strength and completeness of their religious character, demand the continuance and growth of our Institutions" (Gatke, 1943, pp. 195-196).

The March 1952 Willamette Bulletin reports that, "Over a century ago, the founders of Willamette University conceived a Christian college, the responsibility for which should be placed 'in the hands of that society of evangelical Protestant Christians which shall first pledge itself to sustain it.'" On October 26, 1842, the Methodist Church, under Jason Lee, resolved to be responsible for the Oregon Institute. "Since that day, Willamette has been related to the Methodist Church" (p. 32).

In 1963, Willamette University reported to the Danforth Commission (1966) regarding its relationship to the Methodist Church. The University indicated that its board included members of the Church; that it received financial support from the Church; that it accepted denominational standards; that its statement of purpose reflected religious orientation; and that church membership was a factor in the selection of faculty and administrative personnel. At the same time, Willamette made it clear that it was not owned by the Methodist Church.

Today, Mark Hatfield says, "There is no question but that Willamette is now regarded as an excellent private small liberal arts college rather than a Christian college" (personal communication, December 6, 1988). Jerry Hudson, Willamette University's president, reinforces this when he says that, generally speaking, Willamette is not a Christian college in the sense that the schools of the Christian College Coalition--such as Wheaton College of Illinois or Seattle Pacific University--are Christian institutions. Hudson comments that Willamette may never have been a Christian college of this type and that there is not a "unity of belief" on the campus (personal communication, December 1, 1988).

How does a college evolve from its roots as a Christian school into an institution with relatively few obvious religious hallmarks? Ringenberg, in The Christian college: A history of Protestant higher education in America (1984), identified seven characteristics that mark the development of a school from a church-related college into a secular institution:

> [1] Public statements "about the Christian nature of the institution begin to include equivocal rather than explicit phrases," often describing Christianity in sociological terms rather than theological ones (p. 122).
>
> [2] Faculty hiring policies place reduced emphasis on the importance of hiring committed Christian instructors and "subsequently fewer professors seek to relate their academic disciplines to the Christian faith" (p. 122).

[3] The importance of Bible and the Christian religion in the general education curriculum is reduced.

[4] The college gives less support to religious activities and particularly to chapel services.

[5] The college reduces or drops its church affiliation.

[6] Budget decisions begin to reflect a reduced emphasis upon the essential nature of Christian programs.

[7] More and more students and faculty come to the college in spite of its Christian influence, rather than because of it.

It might be said, with validity, that it would be valuable to consider moral issues as indicators of an institution's steadfastness or declining dedication to it church roots. This paper will not look at moral issues such as dancing, smoking, gambling and other "taboos," simply because Ringenberg did not see fit to include them in his own criteria.

A briefly history of Willamette University will set the stage for an examination of each of Ringenberg's seven steps in comparison with Willamette's own development, to see how closely the University's profile matches his observations.

A brief history of Willamette University

There seems to be some confusion as to the exact time when Willamette actually came into existence. As was already noted, one publication said that in 1842 a new school was founded "which received the name of 'Oregon Institute.' This event marks the founding of Willamette University" (Willamette University, 1952, p. 29). The 1988-90 student handbook pointed to a February 1, 1842 meeting at which bylaws were adopted and trustees appointed: "The Board thus constituted, has existed as a corporate entity from that day to this and the date of the action is accepted as marking the founding of Willamette University--the oldest college in the West" (Fink & Ferranto, 1988, p. 115).

However, Gatke (1943) in his history of Willamette wrote that the Oregon Institute, a Methodist boarding school for missionaries' children, was established on August 13, 1844. It is possible to find even earlier roots for Willamette since the Oregon Institute's own origins rested in The Mission School, a school founded in 1834 to educate Indian and half-breed children.

Nonetheless, the charter "to establish Wallamet [sic] University" in Salem was actually given by the Council of the Territorial Legislature on January 12, 1853 (Gatke, 1943, p. 129). The University's first president was the Rev. Francis S. Hoyt.

The original curriculum at the University was primarily classics and took four years to complete. There was also a three-year scientific course track for those students ill-equipped for classical study. A "female department" also existed, making Willamette one of the United States' early co-educational colleges. Gatke pointed out that the one-building University "housed the educational activities of children in the elementary grades up to young men and women far older than the average of college students of this generation" (1943, p. 179).

Through much of its history Willamette struggled financially. For example, the selling of perpetual scholarships almost caused the closing of its doors. Willamette's existence was also seriously threatened in the 1890s by a movement to create a great Methodist university in Portland. Portland University was established in 1891 because some people felt that no existing institution gave promise of adequately representing the denomination. Fortunately for Willamette, Portland was unable to gain firm footing and the two schools consolidated around the turn of the century, with Portland University closing (Gatke, 1943).

In 1907, Willamette opened Kimball College of Theology. Kimball had its own building and 22 students. Though it was technically a separate school from Willamette, for over two decades Kimball in essence served as Willamette's religion department. Finances and inadequate enrollment were a continuing problem for Kimball and its doors closed in 1930 (Gatke, 1943).

During this century, Willamette University has benefited by the stability that comes from having presidents who serve for extended periods of time. Carl Gregg Doney came to Willamette in 1916 from the presidency of West Virginia Wesleyan College and he remained as Willamette's helmsman until Bruce R. Baxter assumed the post in 1934. In 1942, G. Herbert Smith was named president of Willamette and he held the office for the better part of three decades.

Today's Willamette University, under the leadership of President Hudson, owns a reputation as one of the finest small colleges in the western United States and enrollment exceeds 1800. It is among the most gifted schools in the country, with an endowment topping $70 million (O'Brien, 1988; Willamette University, 1988). The University includes the College of Law--the first in the Northwest when established in 1883--and the Atkinson School of Management, founded in 1974 (Fink & Ferranto, 1988). Since 1965 Willamette and Tokyo International University have been sister institutions. A Tokyo International University campus has been established adjacent to Willamette's campus so that one hundred Japanese students can study in Salem each year (Hudson, 1988).

The secularization of Willamette University

Public Statements

Ringenberg (1984) said that one mark of a church-related college's secularization is that its public statements regarding its Christian nature begin to be equivocal rather than explicit. He pointed especially to schools' catalogs and printed histories. At Willamette University, it appears that these proclamations never were theological position papers such as the Statements of Faith that might be found at schools such as Taylor University, Calvin College or Bob Jones University.

A primary feature of most early Willamette writings was a note that the University was non-sectarian. For instance, the college catalog of 1905 stated, "The University is Christian, not sectarian, and fosters every influence and means which promote the spiritual welfare of its students" (Willamette University, 1905, p. 20). Apparently this approach was common in Methodist colleges.

The National Commission on United Methodist Higher Education says, "The Wesleyan tradition in education has endeavored to avoid narrow sectarianism. ... Methodist institutions have been open to all" (1976, p. 14). In addition, Willamette's pioneer roots probably played a part in its accessibility. The number of Methodists in the Pacific Northwest during the early years of Willamette's existence probably was not great enough to fully support the University and to allow the school feasibly to exclude students from non-Methodist backgrounds.

The address given by Bishop Matthew S. Hughes at the 1916 inauguration of President Doney was frank in its assessment of Willamette and its mission. Hughes said Doney was "charged with the perpetual remembrance that this institution stands for the Christian religion in all of its educational implications, and that if the mission is ignored Willamette has no excuse for continued existence" (Gatke, 1943, p. 563). This should not be considered a declaration from the University, but rather a statement by a close associate of the institution. His perceptions of the University may not have been the same as those of the University itself.

The 1935 Willamette catalog listed seven institutional objectives and, in doing so, gave readers an idea of how religion fit into its priorities. The objectives recorded were:

> [1] "The promotion and conservation of physical and mental health.
>
> [2] The ability to think clearly, constructively, and independently, and to communicate thought in correct and effective English.
>
> [3] The achievement of a well-mannered, well-rounded, socialized personality.
>
> [4] The cultivation of interest in and appreciation of the beautiful.
>
> [5] The establishing of a sincere moral and religious life. [6] The preparation for intelligent, effective and loyal participation in the life of the family, the community, the nation, and the international order" (Willamette University, 1935).

The 1942 catalog contained the same statement. While religious life was notable, it appears to be ranked fifth in importance.

The Christian tradition and heritage of Willamette is a continuing theme in University literature, clearly emphasizing sociological impacts more than theological issues. For instance, the strongest statement regarding spiritual values and related matters in the 1939 student handbook was President Baxter's assertion that "there is a definite tradition that moral and spiritual values are given a high place" at Willamette (Whipple, 1939-40, p. 7). Similarly, in the 1942 catalog, Willamette claimed to offer several advantages to prospective students, including "an atmosphere frankly based upon the Christian philosophy of life" (Willamette University, 1942, p. 3).

At his inauguration as Willamette's president in 1942, G. Herbert Smith made a strong statement regarding the University's tradition and his vision for its future under his administration:

> Willamette must be true to her heritage of being a distinctive Christian college. In considering this, it is well that we emphasize both Christian and college. Either without the other is not sufficient. Willamette must be a college, a true educational institution, with the highest standards of academic excellence. At the same time the guidance and instruction of our Willamette students must be motivated by a sincere Christian philosophy (Gregg, 1970, p. 224).

Smith's later statements about Willamette were less likely to refer explicitly to religious matters. Just one year after his inauguration, he told Willamette's board that the University had a two-fold purpose (Gregg, 1970). Neither aspect of this purpose specifically referred to providing a Christian education.

During the 1950s and early 1960s, Willamette's literature sometimes indicated that the University's primary purpose was to teach students how to think and develop a Christian philosophy of life (Willamette University, 1952, 1961). With time, though, even this goal seemed to fall by the wayside. President Smith's 1968 comment seems characteristic: "During its long history, Willamette has had but one goal and that is to provide the very best possible educational opportunities for the young people who come here seeking their college work" (Ingram, 1968-69, p.

3). In this statement Smith did not acknowledge even the historical place of Christianity in Willamette's purposes.

The 1977 college catalog does point to Willamette's heritage but makes no other reference to religious matters. For instance, in describing student life, no mention is made of convocations or chapel services (Willamette University, 1977). Likewise, the 1984-86 catalog mentions the school's Methodist ties but no other religious emphasis is reported. The section on student life speaks of the significance of religion in personal and social affairs" but makes no reference to Christianity. A wide variety of religious groups, including non-Christian ones, are listed (Willamette University, 1983, p. 70).

Finally, with regard to the present state and the future of Willamette, President Hudson (personal communication, December 1, 1988) says that for both philosophic and pragmatic reasons, Willamette identifies itself with its tradition and affirms its relationship with the Methodist church, and will continue to do so. It appears that this is as strong a statement as is possible currently regarding the Christian nature of Willamette University.

Hiring Christian Instructors

Ringenberg (1984) also looked at the hiring procedures of church-related schools as they became increasingly secularized. He saw that as faculty hiring policies at these institutions place reduced emphasis on the importance of hiring committed Christian instructors "fewer professors seek to relate their academic disciplines to the Christian faith" (p. 122). In 1966, Pattillo and MacKenzie wrote,

> Many faculty and students in church colleges and universities share the secular view that religion does not really belong in an educational institution. There is a widespread feeling ... that religion is not genuinely concerned with truth .... Although this impression is usually based on misinformation, it is sometimes a handicap in recruiting faculty members (p. 139).

Willamette University's hiring practices are difficult to document. For instance, President Hudson affirmed that they have changed over the years but was not able to give specific information (personal communication, December 1, 1988). As was already stated, Willamette and many other Methodist colleges have always taken pride in being non-sectarian. At the first Methodist college in the United States, Maryland's Cokesbury College, "the first two professors were a Quaker and a Catholic" (National Commission on United Methodist Higher Education, 1976, p. 14).

There are signs, however, that Willamette did at one time set certain hiring standards which included commitment to Christian beliefs or ideals. In the early 1870s, Thomas H. Crawford--a member of Willamette's class of 1863--was a popular science teacher at the University. Crawford "became sympathetically interested in and perhaps a convert to Spiritualism, and the Willamette trustees forced his resignation in December 1875." One hundred fifteen students promptly petitioned for his reinstatement. The board carefully considered their request but refused to do so, feeling "that a Church school could not continue a professor on its faculty whose views had become so divergent to those of the founding Church" (Gatke, 1943, pp. 279-280).

President Doney wrote in 1937 that during his time leading Willamette he "insisted that all teachers should be Christian in precept and practice". Doney went on, though, to say that academic freedom was of unquestioned importance at Willamette and that a "queer trustee once proposed that all employees be required to sign a statement of belief. I told the board that I would not sign it and that I should favor the dismissal of anyone who did" (1942, p. 162).

Mark Hatfield speculated that after Bruce Baxter succeeded Doney as Willamette's president in 1934 there may have been a shift in hiring practices (personal communication, November 22, 1988). I was not able to substantiate this. During the early 1960s--under President Smith's administration--Willamette hired two Catholic faculty members (C.I. Wallace, Jr., personal communication, November 16, 1988).

Today Willamette has its first non-Methodist president. Jerry Hudson said that he does not think his denominational choice was a consideration in his hiring, nor was his hiring considered a dramatic decision. He pointed out that he is Protestant and had already headed one Methodist institution, so the search committee probably felt he was a good fit for Willamette (personal communication, December 1, 1988).

Willamette's chaplain has always been a Methodist. This may not be necessarily be true in the future as the job description for the position states that a United Methodist is preferred but it is more important that the chaplain be a person who can minister to all members of the college community regardless of their faith or lack of a faith (C.I. Wallace, personal communication, November 16, 1988).

According to Personnel Coordinator Charlene Olson, today's job applicants are not asked any questions related to their religious beliefs or denominational affiliation during the hiring process. In addition, she was not aware of any time in the recent past when issues of personal beliefs would have been raised (Personal communication, October 16, 1989).

Bible Reduced in Curriculum

The third mark of the secularization of a church-related college identified by Ringenberg was that the Bible and the Christian religion are given a reduced emphasis in the school's general education curriculum. Most church-related colleges originally included courses on the Bible and Christian Theology. Some institutions were secularizing at the time when the elective system was growing and simply did not introduce Bible classes to replace older classes. Others did add the courses but did not require them or broadened the requirement to include Bible and courses such as "Religion as Story" or "Living Religions of Asia." Offering classes such as these on an equal standing with courses on the Christian religion "often suggested that the college, while continuing to believe that the study of religion was important, no longer believed that the Judeo-Christian tradition was uniquely important in understanding the meaning of the universe" (1984, p. 124).

This seems to be true of Willamette's curriculum but there is no pattern to its development. Willamette never offered the type of curriculum found at a Bible college such as Moody Bible Institute or an evangelical liberal arts college such as Biola University, nor did it feature heavy Bible or Christian Theology requirements that these types of schools have had. The number and types of religion courses offered and required at Willamette have fluctuated over the years.

In 1861, male students taking postsecondary studies had to take some courses in New Testament Greek, Natural Theology and Evidences of Christianity. Female collegians were only required to take Natural Theology. Willamette's religion offerings as a whole were meager (Wallamet University, 1861).

A three-year theology program was announced for the 1866-67 school year at Willamette University. Up until this time Willamette's faculty usually included ordained ministers but no instructor for religious studies classes (Gatke, 1943). This new Theological Department featured five faculty, including Willamette's new president, the Rev. Dr. Joseph Wythe. Still, the University made no secret of the fact that it counted on local clergy to carry most of the teaching load in the neophyte program. The catalog stated, "The gratuitous labor of ministers of well known standing is relied on to make this a success" (Wallamet University, 1867, p. 31). By the 1869-70 academic year, the theology program was dropped due to lack of interest, though the University offered to make arrangements for students to take a theology class upon request (Gatke, 1943).

Graduation requirements in 1881 were similar to--though slightly heavier than--those of twenty years earlier. Students had to take the course in Greek as well as three theology classes (Willamette University, 1881).

Willamette took another shot at establishing a theology department in October 1889, this time calling it a College of Theology. This reestablished department utilized four professors in Greek Exegesis, Systematic Theology, Historical Theology and Hebrew Exegesis (Gatke, 1943). Only one student enrolled. However, all students--regardless of their fields of study--took six Bible and

Christian religion classes during their junior and senior years, a heavier requirement than was seen earlier in the University's history (Willamette University, 1890).

Within a few years, by 1905, Willamette students had only one required religion course, a three-hour Bible class taken during the junior year. The College of Theology which had been founded sixteen years earlier was virtually non-existent (Willamette University, 1905). In 1907 the Rev. Dr. Henry D. Kimball was hired to start what was in theory a new college to be called Kimball College of Theology. This school in reality served as Willamette's Religion Department. By 1930, Kimball College was forced to close its doors due to poor finances and inadequate enrollment (Gatke, 1943).

Around 1915, twenty religion courses were available at Willamette through Kimball (Willamette University, 1915), but students were under no graduation requirement in biblical studies or religion. With the arrival of President Doney, graduation requirements were readjusted to reflect his personal theory that "a practical, proportioned education must include religion, and a college that does not do so fails to fit the student for adequate living" (Doney, 1942, p. 162; Gatke, 1943). As of 1916 freshmen were required to take two Bible survey courses (Willamette University, 1916). This standard was in effect until 1931 (Gatke, 1943) when curriculum reorganization led to a one semester lower division Bible course requirement (Willamette University, 1933, 1935). At this point in Willamette's history, the focus of religion courses was upon Christianity (Willamette University, 1935). The revised rule calling for a one semester Bible class continued without significant modification until at least 1942 (Gatke, 1943; Willamette University, 1942). Hatfield, who was an undergraduate at Willamette from 1940-43, said that this was just a two hour requirement and was dictated by the University's heritage. He added that the instruction in these courses was not like that which students would receive at an evangelical college such as Wheaton. At Willamette, the Bible was presented purely from a literary and historical viewpoint, not in an expository manner. While Hatfield was a Willamette student, he said, the issue of divine inspiration

was sometimes raised in class by students. The professors did not uphold the infallibility of the Bible. Hatfield also pointed out that different people can mean different things when using terms such as inspiration or inerrancy of Scriptures (personal communication, November 22, 1988).

In 1948 Phi Beta Kappa rejected Willamette's application for membership. This led to several curricular changes in 1949. One significant modification was that the "year requirement in Bible was broadened by alternatives more acceptable to some students--i.e., History and Development of Christianity or Living Religions of the World" (Gregg, 1970, pp. 63-64). This apparently was the first indication that Willamette might step away from its preference for the Christian religion and towards regarding various religious beliefs as equal. A year-long religion class later became a lower-division requirement. Students could choose to take The History of Christianity, Living Religions of the World, or The Bible (Willamette University, 1952). This two semester requirement continued for a number of years, though class choices were expanded. In 1961 there were fifteen options, most of which focused on Christianity. Oriental Philosophies and Religions and two courses surveying various religions were among students' choices (Willamette University, 1961).

Though the Religion Department continued to be relatively small, it was praised by an accreditation team which visited Willamette in 1960. "The Religion Department is vigorous with a good staff and a solid curriculum. The faculty is to be congratulated for the manner in which they further the Christian ideals of the university" (The Evaluation Committee of the Northwest Association of Secondary and Higher Schools, 1960, p. 18). The University continued to place primary emphasis on Christianity in its curriculum through the 1960s. An article in the college newspaper stated, "All students will also need some background in the Judeo-Christian tradition. A religion requirement will continue, and will be satisfied by taking one course which the faculty of the area of concentration [major] decides is relevant to the special interest of the student" ("Faculty OK's Revised Curriculum," 1965; Northwest Association of Secondary and Higher Schools Commission on Higher Schools, 1970).

By 1977, though, religion courses were no longer a graduation requirement and of the eighteen classes offered by the Religion Department only eleven appeared to be related to the Christian tradition (Willamette University, 1977). Still, some faculty felt that the department placed too much emphasis on the Christian religion. Apparently others were unhappy that biblical studies were no longer required. An accreditation team suggested that the University address the issue of how religious studies fit into the overall program of the institution (Northwest Association of Schools and Colleges Commission on Colleges, 1980).

Today Willamette University has chosen to make a variety of religion courses available to its students as a means of fulfilling certain general education requirements. Students are not required to take these classes. In addition, the University has sought "to have each member of the [Religion] Department develop a second focus in some non-Christian religious tradition" (Willamette University, 1985, p. 15).

Support of Religious Activities

Ringenberg (1984) said that the fourth mark of an institution's secularization is that it gives less support to religious activities on campus. He said that this development often parallels the second sign of secularization: the decline in the number of committed Christian faculty.

Required chapel attendance is frequently the most visible battleground according to Ringenberg. Pattillo and MacKienzie pointed out that at some colleges there is no need to require chapel attendance because all students naturally attend, while "in other colleges, the lack of a chapel requirement is a symptom of secularity" (1966, p. 148). As a school becomes secularized, its students see required chapel as inconsistent with the education they are receiving. In addition, the college may become reluctant to budget adequate resources to provide quality programming (this is closely related to the sixth mark identified by Ringenberg). The abandonment of chapel services usually happens slowly. First the frequency and/or length of services are reduced, then required attendance is changed to voluntary.

At Willamette University two types of worship services were required historically: Sunday church services and chapel. The very earliest records of university rules noted that students were required to attend public worship on Sundays except in cases of illness (Gatke, 1943). At one time students were also compelled to attend a "lecture on the Scriptures in the University chapel, on the Sabbath" (Wallamet University, 1866, p. 31). The requirement to attend church on Sundays continued through the early years of the 20th century (Willamette University, 1905) but Gatke wrote in 1943, "No formal repeal ... appears in the faculty minutes; but after a number of years ... the rule of students reporting church attendance ... [was] unenforced and forgotten" (p. 541).

It is interesting to compare Willamette's rules with those of the University of Washington for 1863: "A respectful observance of the Sabbath is required, and at 3 o'clock P.M. each Sabbath the students will assemble at the University Chapel, to study the Scriptures as a Bible Class. The reading of the Scriptures, regarded as the only safe text book of morals, will be a daily exercise of the school" (Gatke, 1943, p. 229).

Required chapel attendance by Willamette University's faculty fell by the wayside in the same way that compulsory church attendance did for students (Gatke, 1943), but students did not escape chapel so easily. It appears, though, that students did not at first resent the requirement. One student in the 1860s wrote, "Our day was always begun by a gathering in chapel where we listened to a reading from the Bible and a prayer by one of the trustees or one of the teachers" (Gatke, 1943, pp. 234-235).

Under new President Nelson Rounds in 1868 the first signs surfaced that students disliked chapel requirements as some students disturbed chapel services by being noisy. However, their unhappiness may not have been caused by chapel itself, but rather by Rounds' rules regarding chapel, such as one stating that once the bell had rung to start chapel the doors were to be locked, excluding any tardy students. This aroused much friction and once when a female student was locked out in the rain, she kicked the chapel door in. Incidents like these caused the trustees to

intercede, asking the faculty to ease the rules (Gatke, 1943).

Daily chapel attendance continued into the Doney administration (Doney, 1942) but by 1935 chapels were reduced to three times weekly (Willamette University, 1935). Ten years later, just two chapel periods each week were set aside, with the programs consisting of messages by President Smith and outside speakers. Students who exceeded four unexcused absences in one semester were placed on academic probation (James, 1946-1947).

Modifications in the chapel regulations continued and by 1948 only Thursdays' chapels in the First Methodist Church were compulsory for all students. Freshmen were required to attend Tuesday services in Waller Hall (Showacy, 1948-1949). These subtle changes persevered in the early 1950s. In 1952 the University catalog stated,

> Convocations are scheduled twice each week at Willamette as an integral part of the University program. These are assembly sessions designed to bring to the student body outstanding artists, recital groups, and speakers on various educational and cultural subjects. One of these assemblies each week is designated as Worship Chapel, at which time leading clergymen of various denominations are guest speakers (Willamette University, 1952, p. 39).

In essence, then, required worship sessions had been reduced to just once per week. However, President Smith felt there was a fair amount of student interest in religious activities at this time (Gregg, 1970).

Mark Hatfield was Willamette's Dean of Students from 1950 to 1957. He has stated that chapel attendance was required during this period and that he did enforce this rule, utilizing a liberal policy for excused absences (Personal communication, November 22, 1988).

Willamette continued to provide liberal absence policies as the 1960s came. The 1960-61 student handbook said that only three unexcused absences were allowed but that exemptions from attendance were granted to students who lived outside Salem and did not have classes on the days when convocations and chapels were held; to those who were Catholic; to those who worked more

than 25 hours each week or had work schedules that conflicted with the meeting times; and to students who made prior arrangements for personal reasons with the University chaplain (Johnson, 1960-61). Nevertheless, the place of compulsory chapel attendance was beginning to be challenged by students (Gregg, 1970).

On March 21, 1961, a campus-wide chapel boycott took place. The Collegian carried an article reporting:

> The greater part of the student body boycotted chapel in an effort to show the administration their feelings concerning compulsory chapel .... Prior to this petitions had been circulated stating, 'I am against compulsory chapel.' Over 400 students signed these petitions. Chapel, in which 33 students, six faculty members and one visitor attended, was carried on in the usual manner (Moholt, 1961a, p. 3).

After President Smith returned to Willamette's campus four students were placed "on disciplinary probation for, according to Dean Walter Blake, exhorting the student body to defy University policy by staying away from compulsory chapel" (Moholt, 1961b, p. 1). Norissa Leger, a student, complained that "unrest over this policy has existed for such a long time and that the administration seems to annually ignore it" (1961, p. 2).

By the following year, Willamette's administration had taken significant steps to resolve this conflict. The Willamette Collegian reported, "Willamette's Convocations program has undergone a revamping this year. Eight of the Convocations will be of a religious nature and will be held off campus. The other [convocation time slots] will be filled by outside speakers, class meetings, and programs by campus groups." Attendance was still compulsory but eight "cuts" were still allowed, so students who did not want to attend any of the religious gatherings could do as they pleased in that regard ("Convocation," 1961).

Chapel requirements continued in this manner, with only minor adjustments, for a number of years. Allowance were made in the mid-1960s for students to skip convocations by prior

arrangement, but the restrictions--or consequences--were great enough that it seems doubtful that many students took advantage of this option. The student handbook of 1967-68 stated:

> A student may elect to become a non-participant by indicating this to the appropriate personnel dean at the beginning of the semester thereby becoming ineligible to represent the University in any public appearance or hold any major office, and forfeiting any scholarship or grant from Willamette University. Students whose absences exceed the eight allowed during the year also become non-participants and are subject to the same restrictions as above (Cooper, p. 15).

It is only in the 1970's that the University made dramatic changes regarding chapel and chapel attendance. By 1977 the college catalog does not even mention convocations or chapels in describing student life at Willamette. Today, weekly convocations are held Thursday mornings under the chaplain's guidance. Attendance is not required (Willamette University, 1984-1985).

Even so, there continued to be student discontent. Some questioned whether there should be weekly convocations on campus, saying that students were too busy to attend them and that they competed with other educational programs at Willamette ("Religious services," 1985). And, as Waller Hall's current renovation continues--including a new chapel facility seating 350--there is controversy over the chapel's proposed appearance. Some feel that it should have no religious undertones in its design, others want it to be overtly Christian, while still others think the chapel should reflect all religious views without offending any (J. Hudson, personal communication, December 1, 1988).

In a 1989 editorial in the Collegian, Chaplain Wallace wrote, "'What's Willamette going to do with a chapel?' .... We can use it for private meditation, small group sharing, and full-scale public worship, all on a voluntary basis, of course. It would be a natural spot for music .... And for liturgical drama ... and dance" (p. 2). He went on to solicit student input regarding the frequency and styles of worship on campus.

Despite this apparent uncertainty as to the role of chapel, President Hudson said that the chapel project is a sign of Willamette's continued recognition of the importance of religion on campus. He added that he did at one time suggest a return to a compulsory chapel service at Willamette. He did not do this for religious reasons, but rather in order to improve campus-wide communication. His idea was not implemented (Personal communication, December 1, 1988).

Church Affiliation

According to Ringenberg (1984), the fifth mark of secularization is that the institution reduces or drops its church affiliation. (An independent religious college similarly might reduce its identification with interdenominational and parachurch organizations.)

Willamette's association with the church has always been most evident through the composition of its board of trustees and, while changes have occurred, there has not been any eye-catching metamorphosis in this respect. Financially, the church has supported Willamette but, as Mark Hatfield said, "The Methodists have never been strong givers" (Personal communication, November 22, 1988). Other indicators of Willamette's relationship to the Methodists are also observable.

The University's charter provided that its trustees be elected by the Methodist Episcopalian Church in Oregon and in the early years almost every aspect of Willamette's existence was controlled by them. One student who attended Willamette in the 1860s later wrote, "Many of our trustees were the early missionaries .... All these men were deeply interested in the welfare of the school and keep in close daily touch with all the daily details" (Gatke, 1943, p. 235).

> There was never any tendency in the early years of Willamette to think of the University in the sense of a self perpetuating institution merely enjoying church support. The election of the entire Board of Trustees rested with the Oregon Annual Conference of the Methodist Church, and although the conference tended ... to elect the men nominated by the Willamette Board, there was no legal or moral obligation to do so (Gatke, 1943, p. 185).

As Willamette moved into the twentieth century, a subtle shift took place. Whereas ministers had shouldered the greatest part of the trustee work in the first half-century of the University's life, now the board's laymen took on the heaviest responsibilities. According to Gatke (1943), Methodist preachers moved frequently, making long periods of active service on the board difficult. Nonetheless, ministers continued to play an influential role and "served to keep Willamette closely aligned with its founding Church" (Gatke, 1943, p. 505).

The work of Methodist preachers on the board continued to be deemphasized as the 1900s progressed. By 1942 the 46-member board included only six clergymen and two Methodist district superintendents. The Oregon Conference no longer elected the entire board (Willamette University, 1942). The percentage of trustees who were Methodist clergymen remained approximately the same through at least the next ten years (Willamette University, 1952).

Today, the Oregon-Idaho Conference of the Methodist Church is allowed to elect two trustees annually. They each serve three-year terms and a total of six trustees elected by the Conference sit on the board at any given time. Currently there are 45 trustees (O'Brien, 1988). The six board members elected by the Conference are limited in their influence by more than just their small numbers, though, since they are not allowed to be reelected to successive terms. Only through being elected by the "regular" trustees can one of these men or women continue annually as a member of the board (J.E. Hudson, personal communication, December 1, 1988).

With regard to financial backing, Gatke (1943) said that in the 1800s the Methodists were very supportive, giving sacrificially to Willamette. As Willamette entered its second century, however, G. Herbert Smith found it necessary to send a letter to Methodist ministers reminding them of the Conference's longtime commitment to Willamette. He also pointed out that while the Methodists had founded 162 colleges prior to the Civil War which were still in existence in 1942, Willamette was one of only fourteen which had kept its relationship to the Church. He emphasized that Willamette "had been true to the Church and expected loyal support in return" (Gregg, 1970, p.

10).

(It's interesting to compare Smith's figures with those listed by the National Commission on United Methodist Higher Education in 1976. The Commission stated that of the 130 institutions related to the Church in the 1800s, over ninety were still in existence and related to the Methodist Church.)

Following this, Smith received "an enthusiastic pledge of financial support" (Gregg, 1970, p. 10). Apparently this was relative because two years later, in 1944, Willamette sought to gain increased support from the Church, asking the Oregon Conference to contribute $5000 yearly at a time when the University's annual expenditures totaled half a million dollars (Gregg, 1970).

Throughout the 1950s, Smith continued to request greater financial support from the Conference, portraying Willamette as a "future center of even more vigorous Methodist leadership in Oregon" (Gregg, 1970, p. 139). In 1957 he pursued stronger ties with the Church and proposed a plan by which the Conference would contribute about $40,000 annually to Willamette (Gregg, 1970).

Evidently, Smith's desire was never fulfilled. Charles Wallace stated that in the late 1970s giving by the Methodists reached about $25,000 annually. This amount fell as the Northwest suffered economic setbacks, and has not rebounded to that level since then (Personal communication, November 16, 1988).

In 1987-88, churches gave $20,303 to Willamette through the Oregon-Idaho Conference's budget and "Willamette Sunday" held by some churches (O'Brien, 1988; C.I. Wallace, personal communication, November 16, 1988). This should be seen in comparison to total contributions for that year of almost $7.7 million and total revenues of $28.5 million (O'Brien, 1988). Ringenberg's book states, "The tendency is for an institution to become increasingly secular as it becomes increasingly independent of denominational financial support" (1984, p. 143).

The composition of the student body is another indicator of the Methodist relationship of Willamette. As was already noted, neither the University nor the Church wanted to have a

narrowly sectarian school. However, Gatke wrote that Methodist preachers around the Northwest tended to regard themselves as "semi-official agents of the University," using their influence to direct students to Willamette (1943, p. 322).

While specific year-by-year statistics are not available, in the first decade of the 20th century, 80% to 90% of the student body was Methodist. By 1930 the percentage was down to 50%. As of 1967, only about 25% of the student body was Methodist (Gregg, 1970). Now, Methodists comprise 9% while one-third of the student body claims no church affiliation. Hudson stated that this 9% should be compared with Oregon's population figures, which show that only 3% of Oregonians are Methodist (Personal communication, December 1, 1988).

As a final note in this section, the events surrounding the founding of Portland University in the late 1800s by the Methodist church mark a time when Willamette's relationship with the church was most precarious. Key church leaders made the decision in 1891 to open Portland University in 1891, feeling that Willamette did not have the potential to represent adequately the denomination.

Portland claimed it would not be competing with Willamette, but Gatke says, "Willamette saw its historic foundations shaking under it when the Methodist Church support was being wrenched away from it" (1943, p. 413). Five years later, an educational commission of the Methodist churches of the Northwest recommended that the denomination unite to support just one university: Portland's.

Faced with being divorced from the church, Willamette made plans to become a public institution funded by the State of Oregon, and to change its name to Willamette University and State Normal School. The trustees felt that doing this would prevent division within the denomination (Gatke, 1943).

Willamette was prepared to go to the Oregon legislature with its proposal when it became apparent that Portland University would soon cease to exist. With the closure of the school in Portland, the church again was unified in its support of Willamette, and Willamette made efforts to

renew and strengthen its relationship with the Methodists. It is doubtful that this affair has had any significant impact on the Willamette University of today.

Willamette's chaplain has noted that there is some uneasiness at this time regarding the University's relationship with the Methodist church. Willamette's administration wishes to retain the goodwill of the church and its continued historical connections. Also, much support in the form of finances and students comes from people connected with the church. Still, the University sees that the Oregon-Idaho Conference has reduced giving in recent years. The church, in turn, is concerned that there is not an adequate Methodist "presence" on campus (C.I. Wallace, personal communication, November 16, 1988).

Budget Decisions

The sixth sign of secularization is that budget decisions indicate that the school is not prioritizing Christian programs and not seeing them as an essential part of the university (Ringenberg, 1984). Relatively speaking, there is not much to be said about Willamette in this regard. As was mentioned previously, finances were a serious problem during the University's early years. These concerns seem to have impacted across all aspects of campus life, not just areas related to Christian programming.

Willamette, in its 1881-82 catalog made an appeal for additional backing from its constituency. A special plea was made for funding of a Theology professorship, a position "needed as much, or more than any other" (Willamette University, 1882, p. 56). Along the same lines, Gatke stated that the reason Willamette did not establish a school of theology until 1889 was simply because resources were lacking. Still, it is obvious that the University did not found this school in pursuit of financial gain: the newly established department featured four professors, yet no tuition was charged to theological students, of whom there were eleven by 1890 (Willamette University, 1890; Gatke, 1943).

It is not surprising that the University soon decided it could not afford to continue the College of Theology in this manner. In 1907, Henry D. Kimball was hired to revitalize the college,

which was named after him (Gatke, 1943). There were 22 students at Kimball College of Theology that year (Willamette University, 1907), but in 1930, financial considerations caused the closure of Kimball (Gatke, 1943).

In a related area, in 1956, the Board approved the appointment of a University chaplain and a grant enabled Willamette to hire Harley Zeigler in 1957. This is an sign of the University's financial commitment to religious programs, though Zeigler's overwhelming job description indicates that perhaps this position was not a high priority or that Willamette needed to hire more than one person. Zeigler's tasks included: counseling students and faculty; speaking in churches; teaching weekly courses at the First Methodist Church and for the Salem Council of Churches; advising the Wesley Student Fellowship; assisting the Christian Vocations Fellowship; organizing the club for students planning to enter the ministry; overseeing the 7:00 AM vesper services; and teaching University classes in religion and philosophy (Gregg, 1970).

Today the chaplain's office and a professorship in Religion and Ethics are financed through an endowment. Therefore, theoretically, Willamette will always have a presence of this type on campus (C.I. Wallace, personal communication, November 16, 1988). President Hudson believes that, unless resources were scarce, Willamette would continue to fund the chaplain's office if donors did not provide the necessary backing, but he acknowledges that budget decisions in the area of religious programming are primarily donor-related (Personal communication, December 1, 1988).

Christian Influence's Centrality

The final mark of a college's secularization process, as identified by Ringenberg, is that growing numbers of students and faculty come to the school in spite of its Christian influences, rather than because of them. Ringenberg says, "The deeply committed Christian students begin to feel lonely" (1984, p. 122). In studying Willamette's development in this regard, it is possible to get a good overview of the University's shifting situation by reading the words of those associated with it.

Alumnus Percy Williams wrote about his experience at Willamette in the 1880s, saying: "The dominant impression left upon me by the University is the religious one. I was far from being religious at the time .... Nevertheless the devotion and earnestness of these faithful Methodists left their impress upon me. I am glad I went to a religious school" (Gatke, 1943, p. 385).

In January 1894, a Collegian editorial commented, "If a student enters school, remaining for any length of time, and goes away without having become a Christian, it is because he wills it so, and not because there were not Christian influences thrown about him, or none who were ready to help him" (Gatke, 11943, p. 441).

Contrast these remarks, then, with those of student T.J. Mathiesen in 1965. He wrote:

> It has become increasingly apparent that there is much left to be desired in Willamette University's attitude toward the religious life of its campus. ... This might be understandable in another university, but it is not understandable in a Church-related university. The religious programs scheduled on campus are excellent. ... Are these well-attended? Absolutely not. Where is everyone? Is everyone so occupied with outside pleasures that they are not even able to take off one half of one hour to come to worship the Lord in the middle of the week? (1965, p. 2).

Fifteen years later, an accrediting team visiting Willamette observed, "The University may wish to study ... the disparity that seems to exist between the expressed commitment to Christian spiritual values and the apparent disinterest in religion on the campus" (Northwest Association of Schools and Colleges Commission on Colleges, 1980, p. 6). Their impression of the importance of religion on campus is supported by numbers showing that of the 1389 degrees granted at Willamette between 1980 and 1984, only 12 were awarded to Religious Studies majors (Willamette University, 1985). One year later, the student senate refused to provide funding to a Christian support group because the number of students involved was small and because the senators questioned whether student funds should be allocated to a religious special interest group (Carden, 1986).

These comments show how the Christian influence on Willamette's campus weakened in the span of one hundred years. Chaplain Charles Wallace felt in 1988 that students, and perhaps faculty, often do come to the University despite its Christian heritage rather than because of it. At the least, he said, they are indifferent to Willamette's Christian emphasis. Faculty and students select Willamette because of its academic reputation. According to Wallace, there seems to be an understanding that religion is not a big deal at the University and that "you won't be hassled for your faith or lack of faith" (Personal communication, November 16, 1988).

President Hudson agreed with Wallace, saying he does not think any student come because of Willamette's Christian emphasis. He added that the University is not so overtly religious that anyone has to feel they're coming "in spite" of it (Personal communication, December 1, 1988).

Mark Hatfield pointed out that, even in the 1950s, Willamette's Christian influences were never emphasized in the recruitment of prospective students (Personal communication, November 22, 1988). Perhaps, really, the question is not whether faculty and students come to Willamette in spite of its Christian influence, but rather whether they are even aware of it or care about it!

Summary and Conclusion

Elton (1967) stated that one of the distinctives of Christian colleges is that they have central Christian convictions which penetrate all teaching and college life. By this measure, there is no doubt that the Willamette University of the 1980s is not a Christian college. To again quote Mark Hatfield, "There is no question but that Willamette is now regarded as an excellent private small liberal arts college rather than a Christian college" (personal communication, December 6, 1988).

A number of features distinguished church-related colleges prior to the 1960s. The seven factors identified by Hutcheson (1988) were: [1] a formal relationship to the church was specified in the colleges' charters or by-laws; [2] a large number of the colleges' trustees were ministers from the sponsoring denominations; [3] the colleges expressed a commitment to Christian higher education; [4] the colleges' presidents were ministers or lay members of the sponsoring

denominations and most faculty were active Protestants; [5] the colleges possessed strong religion departments and required religion courses for graduation; [6] some financing came from church sources; and [7] campus life included fairly strict rules, a chaplain and required chapel attendance. Hutcheson concluded, "Little if any of this remains true today of many church-related colleges" (1988, p. 839). We have seen that while Willamette at one time owned all seven characteristics, at least in part, only two of these characteristics are really present in the Willamette University of 1989: There is still a formal relationship between Willamette and the Methodist church and some financing, though minimal, does come from church sources. Willamette's church-relatedness certainly seems tenuous, and it appears to continue primarily for pragmatic reasons.

The bulk of this paper has been built around the seven characteristics that mark the development of a school from a church-related college into a secular institution (Ringenberg, 1984) and Willamette's own history. We will now review these characteristics.

The first sign mentioned by Ringenberg was that public statements "about the Christian nature of the institution begin to include equivocal rather than explicit phrases," often describing Christianity in sociological terms rather than theological ones (1984, p. 122). Willamette University was never a denominationally restrictive institution. Nonetheless, Christian influences were clear in much of the early literature surrounding the University. As years passed, the clarity of Willamette's statements about its Christian nature ebbed and flowed. Certainly now one sees that Willamette points to Christianity as a part of its tradition but not as a vital part of day-to-day life.

According to Ringenberg, the second sign of a school that is becoming secular is that faculty hiring policies place reduced emphasis on the importance of hiring committed Christian instructors and "subsequently fewer professors seek to relate their academic disciplines to the Christian faith" (1984, p. 122). For the most part, it appears that a professor's privately held religious views have never been a major concern in University hiring practices. Neither are his or her publicly held opinions on today's campus. Some socially unacceptable behaviors that might be associated with

"the world"--such as drinking alcoholic beverages or gambling (Alvord, 1953)--were once condemned, but now are not considered as religious issues.

The third characteristic of a secularizing school is that the importance of Bible and the Christian religion in the general education curriculum is reduced (Ringenberg, 1984). As with the first sign regarding public statements about the institution's Christian nature, the centrality of Christianity and the Bible to Willamette's curriculum has varied much from time to time, even under the same administration. The course requirements in this area have never been particularly heavy, with perhaps the most stringent graduation requirements calling for eighteen credits of religious studies. This mandate frequently fell lower, often to the point where none were required. The importance of Christianity in the general curriculum was further weakened in 1948 as Willamette offered courses looking at other religions, implying that Christianity is not the only way to reach heaven. Today, religious studies are available to all students but not required.

Ringenberg (1984) stated that the fourth sign that a church-related college is becoming secular is that it gives less support to religious activities and particularly to chapel services. On this point as much as any other, Willamette fits Ringenberg's profile. In the University's pioneer days, student attendance at Sunday services was required, as it was chapel attendance. By the early 1900s, this was no longer true. Still, daily chapel services were mandatory until 1935, when chapel was only held three times weekly. Ten years later only two chapels each week were held and by 1948 chapel took place just once a week. Today, as might be expected, no chapel attendance is required of Willamette students.

When a college reduces or drops its church affiliation, Ringenberg (1984) said, that was another clear sign of secularization. At Willamette, this can be seen most easily in the composition of its board of trustees and student body and in annual giving figures. When the University was founded, the Methodist church--especially its ministers--were integral to its operation and even its very survival. Entering the twentieth century, laymen became more involved than ministers.

Today, only two board members each year can be selected by the Oregon Conference to serve on the University's 45 member board of trustees. With regard to the composition of Willamette's student body, today only about nine percent of the students are associated with Methodist churches, while one-third of the student body has no church affiliation. In 1930, about half of the students were Methodist, a significant drop from around 1900, when eighty percent were. Finally, in the school's early existence, churches and the Oregon Conference gave sacrificially to support Willamette. In 1987, by contrast, they provided just $20,303 of the $7.7 million contributed to Willamette.

The sixth sign that a church-related college is becoming more secular is that budget decisions begin to reflect a reduced emphasis upon the essential nature of Christian programs (Ringenberg, 1984). Before the turn of the century, despite severe financial constraints, Willamette tried to give some priority to religious considerations, such as the school of theology established in 1889. Willamette did not charge tuition to students enrolled in this college. This commitment could not continue, though, and by 1930 the school of theology no longer existed. Today, Willamette points to the existence of its chaplain's office as the symbol of its dedication to Christian programming. However, this and a professorship in Religion and Ethics are funded by an endowment, leaving some question as to whether the University would continue their existence if that financial support did not exist. Budget decisions in the area of Christian programs are driven by donor support for the most part (J. Hudson, personal communication, December 1, 1988), rather than by the institution's mission.

The last characteristic of secularization, according to Ringenberg (1984), is that more and more students and faculty come to the college in spite of its Christian influence, rather than because of it. While it seems doubtful that today's students and faculty join Willamette <u>in spite</u> of its religious influence, there is some agreement that they are indifferent to it. This has not always been true, as evidenced by statements from the late 1800s, for instance, that Christianity on campus

was a central influence upon students' lives. By the 1960s, though, members of the Willamette student body and faculty showed little interest in religion and in 1980 an accreditation team found that there was little correlation between the University's stated commitment to spiritual values and the actual interest expressed on the campus.

There are two other factors that perhaps have had an effect on Willamette. The first is that the community surrounding an institution can influence its secularization process. Hatfield pointed out that Wheaton College enjoys a somewhat reciprocal relationship with its hometown of Wheaton, Illinois, with regard to attitudes, beliefs, and lifestyles. He added that in Salem's early days, there may have been a heavy Methodist influence in the city, but in recent years Salem has not promoted a Christian emphasis. Therefore, the city is not a positive influence in keeping Willamette religion-oriented (Personal communication, November 22, 1988).

Hatfield also suggested that Willamette is not distinct from the Methodist denomination's own development in recent years, saying for instance that the Methodists do not have a definitive theology, so it is understandable that Willamette likewise would not. There has been much pluralism within Methodism (up until the most recent General Assembly) and pluralism has been the vanguard of the Northwest Methodists. According to Hatfield, Willamette has simply paralleled Methodism (Personal communication, November 21, 1988). Chaplain Wallace added that Methodism was once tied closely to Moralism, but this tie has since loosened. This freer morality is an indicator of the secularizing trend at the University (Personal communication, November 16, 1988).

It appears that Willamette is a secular institution as seen through Ringenberg's characteristics of secularization. The question remains still as to whether Willamette University provides a good example of this secularization process. Several items point to the conclusion that Willamette is not a good case study of Ringenberg's model:

[1] There was an early emphasis on non-sectarianism;

[2] There has never been a recognized effort to secure a faculty that entirely professed the Christian faith;

[3] There has been an ebb and flow involving:

[a] The clarity and strength of public statements regarding its mission as a Christian institution, even within individual presidents' administrations;

[b] The importance of the Bible and Christianity in the curriculum;

[c] Budget decisions related to Christian programming.

In fact, Willamette fits Ringenberg's plan well in just three areas: the downfall of church and chapel services; the erosion of involvement with and by the Methodist church; and the shift away from Christianity as central to life on campus.

Willamette no longer fits the label "church-related college" as defined by Hutcheson (1988). Nonetheless, many other institutions may provide better case studies of Ringenberg's (1984) plan, including--as he suggested--Oberlin, Franklin College, and Ripon College and it seems that Ringenberg provides a valuable checklist for those church-related colleges which are concerned about becoming increasingly secular in curriculum, lifestyle and reputation.

References

Alvord, D.S., ed. (1953). The "W." Salem, OR: Willamette University Publications Board.

Carden, C.J. (1986, October 31). ASWU Senate rejects funding of Rejoice. Willamette Collegian, pp. 1 and 4.

Convocation, chapel rules revised. (1961, September 15). Willamette Collegian, p. 1.

Cooper, P., ed. (1967-1968). Alotadata: Student's guide to Willamette University. Salem: Willamette University Publication Board.

Doney, C.G. (1942). Cheerful yesterdays and confident tomorrows. Portland, OR: Binfords and Mort, Publishers.

The Evaluation Committee of the Northwest Association of Secondary and Higher Schools. (1960). Report to the higher commission of the Northwest Association of Secondary and Higher Schools on Willamette University. Seattle: Northwest Association of Secondary and Higher Schools.

Elton, D.E. (1967). The marks of a Christian college. In J.P. von Grueningen (Ed.), Toward a Christian philosophy of higher education. Philadelphia, PA: The Westminster Press.

Faculty ok's revised curriculum: Courses slated in six study areas; profs assume added responsibility. (1965, October 29). Willamette Collegian, p. 1.

Fink, M. and Ferranto, M., eds. (1988). 1988-89 Student Handbook. Salem, OR: Willamette University.

Gaebelein, F.E. (1951). Christian education in a democracy. New York: Oxford Press.

Gatke, R.M. (1943). Chronicles of Willamette: The pioneer university of the West. Portland, OR: Binfords and Mort.

Gregg, R.D. (1970). Chronicles of Willamette, Volume II: Those eventful years of the President Smith era. Portland, OR: Durham and Downey, Inc.

Hudson, J.E. (1988). Excellence for all seasons. Willamette scene, 5(3), 1-3, 10-11.

Hutcheson, R.G., Jr. (1988, September 28). Are church-related colleges also Christian colleges? The Christian Century, pp. 838-841.

Ingram, C., ed. (1968-69). Alotadata: Students guide to Willamette University. Salem, OR: Associated Students of Willamette University.

James, Warren, ed. (1946-1947) Student Handbook and Rook Bible, 53. Salem, OR: Associated Students of Willamette University.

Johnson, B., ed. (1960-1961). Willamette University Student Handbook. Salem, OR: Willamette University Publications Board.

Leger, N. (1961, April 7). With regard to the chapel boycott (Letter to the editor). Willamette

Collegian, p. 2.

Ling, J.R. (1982, March). A case for the Christian college. Moody Monthly, pp. 37-38.

Mathiesen, T.J. (1965, March 5). Easter doesn't matter? [Letter to the editor]. Willamette Collegian, p. 2.

Moholt, C. (1961, March 31). Students in mass chapel cut. Willamette Collegian, p. 3.

Moholt, C. (1961, April 7). Smith returns to chapel boycott. Willamette Collegian, p. 1.

National Commission on United Methodist Higher Education. (1976). A college-related church: United Methodist perspectives. Nashville: author.

Northwest Association of Schools and Colleges Commission on Colleges. (1980). Evaluation committee report: Willamette University, Salem, Oregon, February 27-29, 1980. Seattle: Northwest Association of Schools and Colleges.

Northwest Association of Secondary and Higher Schools Commission on Higher Schools. (1970). Evaluation committee report: Willamette University, Salem, Oregon, February 9-10, 1970. Seattle: Northwest Association of Secondary and Higher Schools Commission on Higher Schools.

O'Brien, B.M., ed. (1988). Willamette scene. 5(3). (Available from Willamette University, Salem, OR).

Pattillo, M.M., Jr. and MacKenzie, D.M. (1966). Church sponsored higher education in the United States: Report of the Danforth Commission. Washington, D.C.: American Council on Education.

Religious services at WU? (1985, January 25). Willamette Collegian, p. 8.

Ringenberg, W.C. (1984). The Christian college: A history of Protestant higher education in America. Grand Rapids: William B. Eerdmans Publishing Co.

Showacy, LaFyrne, ed. (1948-1949). Student Handbook and Rook Bible, 55. Salem, OR: Associated Students of Willamette University.

Wallace, C.I. (1989, April 28). Going to the chapel. Collegian, p. 2.

Whipple, P., ed. (1939-40). The student handbook: Annual publication of the associated students of Willamette University. 46. Salem, OR: Raps and Long, Printers.

Wallamet University. (1861). Catalogue of the Wallamet University for the academical year 1860-61. Portland, OR: Pacific Christian Advocate Office.

Wallamet University. (1866). Catalogue of the Wallamet University, Salem, Oregon, for the academical year 1865-6. Salem, OR: The Oregon Statesman Office.

Wallamet University. (1867). Catalogue of Wallamet University for the academical year 1866-7. Salem, OR: A.L. Stinson.

Willamette University. (1881). Catalogue of Willamette University and correlated academies for year 1880-81). Portland, OR: House of Himes the Printer.

Willamette University. (1882). Catalogue of the officers and students of Willamette University for the year 1881-'82. Salem, OR: E.M. Waite, Steam Printer and Bookbinder.

Willamette University. (1890). Catalogue of the officers and students of Willamette University for the year 1889-90. Salem, OR: E.M. Waite, Steam Printer and Bookbinder.

Willamette University. (1905). Bulletin of Willamette University, 3(1).

Willamette University. (1915). The Willamette University Bulletin. 8(1).

Willamette University. (1916). The Willamette University Bulletin. 9(2).

Willamette University. (1933). Bulletin of Willamette University. 26(2).

Willamette University. (1935). Bulletin of Willamette University, 29(2).

Willamette University. (1942). Willamette University Bulletin, 36(2).

Willamette University. (1952). Willamette University Bulletin, 46(1).

Willamette University. (1961). Willamette University Bulletin, 55(1).

Willamette University. (1977). Willamette University Bulletin, 77(5).

Willamette University. (1983). Willamette, 7(3).

Willamette University. (1984-1985). A student's handbook: Guide to Willamette University. Salem, OR: author.

Willamette University. (1985). Interim report for reaffirmation of accreditation. Salem, OR: author.

Willamette University. (1988). Willamette University, 12(1).

Witmer, S.A. (1962). The Bible college story: Education with dimension. Manhasset, NY: Channel Press, Inc.